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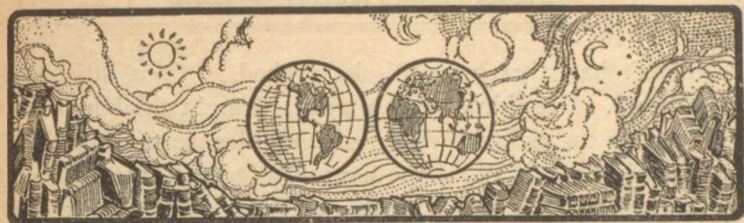
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MAN AND MIND ~ MIND AND MAN



THE SICK DOLL

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The Sick Doll.

The little girl broke her little doll yesterday.

She dropped it on the pavement, and when she could bear to look she found that the poor little thing's head was cracked clear across the top, and that there was something queer the matter with her eyes.

The little girl smiled just as hard as she could—it's a way she has when she wants to keep from crying—and walked quietly along without a word. She carried the broken doll tenderly in her arms, and when she got home she cried very hard.

"I loved her so," she said. "She wasn't so awfully pretty, but oh, she was so sweet, and now to-night I'll have no one to hold in my arms." Some one told her about a doll's funeral, and for a little while the little girl fixed her mind on that, but when the broken doll was dressed in white and was laid in a pretty box and covered with a wreath of shining green leaves off of the little bush in the garden the little girl couldn't stand it, after all, and she burst into an agony of miserable tears.

"I can't have her buried," she sobbed. "Poor little, lonesome thing. I couldn't sleep a wink all night thinking of her out there in the ground, with me in my nice, comfortable bed." For awhile it looked as if the house was turned into a place of mourning, but all at once the little girl's aunt had a bright idea.

"Look, little girl," she said. "Grace is looking better. I believe there is hope for her. Let's make her a little invalid chair and a pretty wrapper, and I'll knit an afghan for her feet these cool days, and Billikins shall be the doctor, see how wise he looks, and the first thing you know poor little sick Grace will be the comfort and the joy of the whole family. We'll set her right in the sunniest window, and you can make her special cups of tea and"——

"Oh, oh!" cried the little girl. "Oh, my darling, she does look better, doesn't she? I'm going to give her a bath now and read to her."

And in half an hour the little girl's face was radiant with joyful hope and tender love.

And I prophesy right now that the doll invalid is going to be the favorite, and the joy bringer of the whole family of dolls.

Already the little girl has found the joy of loving service. She runs up and down the stairs a dozen times an hour getting special things for Grace. And she reads to her, spelling laboriously, and leaving out every word that she thinks might hurt the feelings or shock the nerves of the invalid.

Dear little girl; dear, loving, faithful heart. How quick you are to find joy even in sorrow.

You are a lesson, a loving lesson, to us all.

—WINIFRED BLACK in *New York American*.

THE INNER VISION.

To Him who in the love of truth seeks Good
In all, and Joy in every human breast,
The world responds with Bounteous plentitude.
The clouds that lowered o'er his path dissolve;
The night returns to day, and golden skies
Illuminate his course; he sups with Hope,
And sips the Cup of Happiness; his Soul
Arises o'er the Barriers of Flesh,
And revels in its native liberty.
Impassable as were the obstacles
His progress once delayed, he heeds them not,
But laughs impossibility to shame,
Till mountains melt, and obstacles dissolve.
But who, through Fear, or spurred by Envy's goad,
Suspects each soul is secretly allied
With forces of the Dark, and evil-fraught,
Sinks in the gloom he images o'er all.
Pray thou to that Divinity that lives
In every human heart—the Good Within—
And shut thine eyes to what the world miscalls
"Impure" and "bad," and thou shalt learn to trust
Thy fellowman with e'en thy Purse and Pride,
Thy Reputation and thine All! For he
Who soars above the petty jars of life,
Absorbs the breath of Heaven's Harmony,
And feels the world attuned to Peace and Love.

—Henry Frank.—From "*The Shrine of Silence*."

My Own Shall Come To Me

Serene I fold my hands and wait,
Nor care for wind, nor tide, nor sea.
I fret not more 'gainst time or fate
For lo! My own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amidst the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray
Nor change the tide of destiny.

What matters if I stand alone,
I wait with joy the coming years;
My heart shall reap what it has sown
And gather up its fruit of tears.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep nor high
Can keep my own away from me.

The waters know their own and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

John Burroughs.

The Law of Attraction.

How It Universally Operates.

W. J. Colville.

The power of attraction is indeed that universal mysterious force of which all of us are conscious but which even the best informed among us seem unable completely to define. The operation of this perpetual law we can everywhere and at all times observe, but how this law works and how it operates just as it does has proved an age-long mystery.

Attraction and Repulsion are often spoken of as the two equally everlasting expressions of the law which governs all ascertainable phenomena, but by repulsion is commonly meant something far different from its correct scientific connotation, for usually when we speak of being repelled by any person or object some idea of aversion or dislike immediately becomes present in our consciousness and we find ourselves either struggling to put something down which we regard as evil or we feel a sense of antagonism to some human or animal neighbor, quite inconsistent with any true conviction of universal brotherhood and sisterhood.

In order to obviate this widely prevalent misapplication of the original meaning of repulsion many teachers of science, in one or more of its myriad branches, substitute the entirely reasonable phrase Attraction and Propulsion, for Attraction and Repul-

sion, and this expression conveys an entirely accurate idea of the march of the constellations producing what Pythagoras and other illumined seers and philosophers have designated "the Music of the Spheres," an expression as soundly scientific as it is charmingly poetical. The centripetal and centrifugal manifestations of the activity of a single unitary force reveal to us with unmistakable clearness the equal goodness of constructive and destructive processes in Nature.

The wise authors of the Sacred Books of India kept very close to demonstrated science when they attributed to the same Divine activity, personified in Siva, the works of disintegration and reconstruction, in a single word transformation. Change is the perpetual state of all manifest existence, therefore what we can rightly call repulsion, when we have cleared away all false associations with the word, is only and surely a centrifugal instead of a centripetal phenomenon in the field of human consciousness. The rather disagreeable couplet "I do not like you, Dr. Fell, The reason why I cannot tell," generally suggests some more or less sinister insinuation that the said doctor is not an altogether honorable man and that some intuitive instinct is warning someone away from him who might be injured by falling into his clutches. That such intuitions exist and that they are often extremely useful no reasonably experienced person can deny, but we have a right to ask would any feeling akin to repulsion find place within us were we living in a community the members of which were all upright and honorable?

In the beautiful domain of instinctive friendship we may always find room for such a reverse couplet as "I love you dearly, Dr. Fell, The reason why I cannot tell," and these intuitive attractions among sweet-natured people are far more numerous than those of the first-mentioned variety, still it may be safe to affirm that even were we all truly neighborly and no one had any unfair design upon another, there would yet be a place for the working of what we now call repulsion, but which we then should probably call by another and more agreeable name.

Using the terms Attraction and Propulsion we can cover all normal phenomena readily, and it is even possible to account for all that we should be likely to encounter in a world of perfectly harmonious relationships by reference to the preponderance of greater over lesser attractiveness. Every thing (inanimate object) follows the line of least resistance simply and unthinkingly, but every thoughtful, intelligent entity deliberately treads in the path of greatest attraction. Here it is that we clearly trace the distinction between blind following and intelligent marching. A boat without an occupant is compelled to drift in whatever direction the tide is going, but the same boat when it contains an intelligent human occupant is often seen to move against the tide, because a man or woman possessing both muscular ability and knowledge of the art of navigation can row up stream and fulfil a purpose which could never be fulfilled by blind resignation to an apparent, but not actual, inevitable.

Below the human level, in the case of many sagacious animals we can clearly trace purposive resistance to what looks like adverse fate. A dog will very frequently follow a beloved master when that course entails great effort, and often suffering also, upon the faithful quadruped, and instances are extremely numerous of cats finding their way home, especially if kittens have been left in the old domicile, when every consideration of ease and comfort would have led to the animal making herself at home at once in new surroundings.

There is a deeply mystical side to the Law of Attraction reaching far beyond all its outward applications, and it is to this aspect of the law that we need to turn our attention much more frequently than has been our common custom. Love of home and country is perfectly natural and altogether worthy of the noblest types of humanity, tho' there are fanatics who seem to believe that universal goodwill must blot out all particular affections, which is a serious error receiving no sanction at the hands of any genuine Master, even tho' a Master may be one who has so far outgrown the ordinary limitations of affection as to be at home everywhere and among all varieties of people.

The fatal mistake of supposing that we must either have no particular attractions either to persons or places, or else continue to support warfare and race-antagonisms, is still leading to much ominous beclouding of the question of world-wide arbitration and international friendliness, it is therefore the plain

duty of all who are so far enlightened as to favor arbitration as a substitute for war to take pains to make it appear as clear as possible that they can still be home-lovers and patriots while seeking to serve the cause of universal amity.

Let us imagine, as far as we are able, the constitution of an ideal community, which must of necessity be composed of those whom Goethe would have called "elective affinities." These good people would be no better than many other good people whom they might never meet or to whom they would be by no means well adapted, but they would be particularly well adapted to each other, therefore they would readily co-operate and friction would be reduced to a minimum in the hive of their activities.

Masonic and all kindred fraternal bodies were originally organized in strict conformity with this unalterable law, and it was largely on that account that initiations into arcane societies were made extremely arduous, preparatory discipline serving the double purpose of testing the metal of successful candidates and deterring unsuitable persons from entering a fold in which they would not prove congenial.

It is impossible to watch the heavens or to consider the earth, to study astronomy or physiology, without being overwhelmingly convinced that the Law of Attraction is of universal application, for without its action neither Solar System nor the minutest organism discoverable thro' the microscope could be organized, or when organized maintained. The minute particles which go to make up every structure in the discovered

universe are in a state of constant flux; change alone is constant. But what is the secret and all-compelling force which draws atoms together and then separates them? That is a question we may never be able to answer in its entirety, but a sufficient knowledge of the working of that force is within our reach to enable us to greatly benefit by taking practical hold of so much information as we may have gathered.

Without speaking in the least disparagingly of any place or person, we know that Charles Kingsley spoke very truly when he dwelt much upon the peculiar magnetic sympathy we feel with certain localities and the sense of strangeness which attacks us in other districts which to all outward appearance are quite as desirable. Associations have much to do with attractions, but we often feel deeply drawn to places we have never visited before (at least in our present incarnation) and to persons who are in no way related to us by ties of blood.

Spiritual affinities are unmistakable tho' people often seemingly confound them with merely superficial likings which pertain only to the outer garb of present personality. It never ought to be difficult to determine on what plane an attraction really exists, for whenever we are honest with ourselves we can readily discover it, and were we to heed all such discoveries an immense amount of suffering and misconduct would be spared. If we find ourselves admiring some exterior appearance and adornment only, it is ridiculous to assume that there is any evidence of spiritual, or even of intellectual affinity, but when

either with or without exterior attractiveness we can feel within us a sense of kinship dependent in no sense or degree upon appearances we have the right to maintain that there is an evidence of interior consanguinity.

As the relationships of life are widely varied it is both right and useful to acknowledge attractions on all planes where we may discover them. Business partnerships to be successful do not demand intimate friendship between partners or any special sense of social congeniality, but there must be mutual respect and confidence, and coupled therewith a feeling of general good fellowship, otherwise misunderstandings and mutual suspicions are sure to creep in and undermine the whole fabric of the business. "United we stand; divided we fall" applies to mental conditions, to unspoken thoughts, as well as to outward conduct, and frequently to a much more serious degree, because mental attitudes are often silently maintained and allowed to increase in vigor while no outward sign is given of their existence until they have grown so powerful and done so much subtle psychic damage that it is difficult to repair it.

That "thoughts are things" on a certain plane is true, tho' it may be more accurate to say that thoughts are forces which lead to the production of things, for were there no thought-forms originally there would be no plans or patterns after which external things are fashioned. We are all guided and governed much more by feeling than by reason until we have cultivated rationality to an unusual extent, it

therefore follows that people feel our thoughts even when they do not know them. Thought is possessed of an attractive force impossible to overestimate, for, as the famous Dr. Benjamin Rush, of Philadelphia, said before the close of the eighteenth century, "the mind exercises an immense influence over the body and we none of us know how great that influence is."

By the body a physician may naturally be expected to mean the human physical structure, but to the sociologist the word body has still a much larger meaning, for we are thinking, when discussing social problems, of the body of the organization, composed of many members, but all as truly inter-related and mutually inter-dependent as are the molecules which go to form a molecular organization. It is only on the side of silent mental attraction that we can begin working in any direction, and it is not until we get pretty well organized mentally that we are able to work in concert physically.

Psychical Research is opening the eyes of many to the inner workings of the Law of Attraction who have been hitherto blind to it, for no sooner do we begin to work in the field of experimental psychology, especially in such a domain as that occupied by telepathy and thought-transference, than we find ourselves confronted by a law of affinity which causes many wonderful and altogether unexpected events to happen while it sets at naught and laughs to scorn many a carefully devised method for obtaining proofs of mental telegraphy or spiritual telephony.

We cannot command the operation of psychic forces until we know their law and conform to its operations. The Law of Attraction is responsible for the many erratic phenomena we witness in connection with every branch of psychic study. People we have never met commune with us mentally, sometimes with the greatest ease, and our habitual associates try in vain to send a mental telegram to us or to receive a mental message from us. Tho' at first sight this all seems very perplexing and difficult to account for, a little reasoning soon suffices to show us that we are attempting to function on another plane than our accustomed physical, and we have not yet paid sufficient heed to how influences travel in that region.

A good deal of light is thrown upon the problem when we pause to consider how often it occurs that even in our ordinary waking state we are impressed suddenly by some one or by something altogether foreign to our accustomed associations. A thrill of response goes out from us to a paragraph in an article written by a (to us) entirely unknown author, or we answer to the call of a song or to the words of a discourse in some strangely intimate way tho' the singer or preacher is some one of whom in the ordinary routine of acquaintanceship we knew nothing. Are we, in such cases, attracted to the thought as well as to the thinker, to the speech as well as to the speaker, to the song as well as to the singer? In some instances Yes, in other cases No, for it often happens that one can say "I have heard that song or recitation many times, but I never liked or thought there was anything in it

until to-day." Then it was not so much the outward form of the composition which appealed to you as the artist who put something of his or her own into it to which you answered instantly because you are in some degree a kindred spirit.

Without acknowledging this law it is impossible to account for many of our warmest and most abiding friendships. What is there in some one youth at college that draws a freshman to him and holds the two together in the bonds of a relationship that nothing physical can explain. Many other young men are quite as talented, quite as good-natured, and in every other way quite as generally prepossessing, but you do not find in any other one of all your numerous mates in college what you find in that particular friend whom you discovered and who discovered you, without any sort of outward introduction.

Life-long and heroic friendships are not made, they are spiritually discovered and it is exactly the same with those ideal marriages of which it is precisely true that they are first made in heaven and then consummated on earth. Where then is heaven? Is it not that inner realm of thought and feeling in which we are conscious of ideals and of affections, rather than some geographical locality we strive in vain to localize? When the prophets of ancient and modern times alike declare that there shall be new heavens and then a new earth in which righteousness shall be made manifest, are they not referring primarily to an inward state of harmony which must find its ultimatum in corresponding externalized conditions?

The famous saying of John Burroughs in one of his best known poems, "All my own will come to me," and the kindred lines from the same song which has proved a vitalizing inspiration to multitudes, "The friends I seek are seeking me" and "What is mine will see my face," are provocative of the deepest thought and they sometimes appear difficult to analyze, for we often seem to experience a flagrant contradiction to the optimistic spirit thus beautifully expressed. Let us pause, then, to enquire what exactly is implied by the line just quoted. Do we always know what is "our own" in the scientific sense? Are we not often given to take it for granted that "our own" is anything we should like to possess regardless of whether we are entitled to it or not? What constitutes a valid title to anything according to the working of the Law of Attraction is very different from what would constitute entitlement in the eyes of civil law, for we need ever to remember that we attract by meditation, by fear, and also by aversion on the psychic plane, as well as by desire and aspiration.

Charles Kellogg, a truly wonderful Woodsman, who has enjoyed the friendship of many wild as well as domesticated animals, declares that having studied the denizens of the forest at unusually close range, he is thoroughly convinced that we attract creatures to us when we are afraid of them as well as when we feel kindly to them and desire to become more familiar with their habits; but with this decided and most important difference alike to them and to ourselves.

When we are mentally on good terms with them and seek their friendship, we generate an emanation agreeable and assuring to them, therefore their trustworthy instinct impels them to approach us closely, and neither we nor they sustain the slightest injury, but when we are hostile or afraid we generate a poison which arouses both fear and anger in the creatures we dislike and dread; we are therefore in danger from them and they from us because, in that case, we are mutual enemies.

It seems difficult for some people to realize that they are constantly keeping away from them the very things they most desire by anxiety and worry, but they are doing that very thing constantly, and if they intend to work intelligently with the Law of Attraction they must take a much calmer and a far more trustful attitude than they have yet assumed.

One excellent meaning of that much misunderstood word Faith is quiet trustfulness. There is a time for active seed-sowing, but this is followed by a period when we must allow germination to be carried forward without our interference.

We meet numerous people continually who are struggling hard to accomplish some beloved purpose, but they do not reach their goal or achieve their end. The cause for this, in ninety-nine instances out of an average hundred, is that they are straining mentally after something which would come to them of its own accord if they would but embrace every opportunity for usefulness along any line which presents itself and let the expectations of this special blessing be a

strong imperturbable under current in their lives.

A concealed magnet will draw steel filings and needles to itself without our looking after it, so will a hidden mental magnet draw in a precisely similar manner, but in neither case must we remove or disturb the magnet if we desire it to work for us continually. We all know the truth of the famous sayings in the gospels, "You cannot gather grapes from thorns nor figs from thistles," but now let us reverse the substantives and read the sentence the other way. You cannot gather thorns from fig trees nor thistles from grape vines. If one statement is correct the other must be so equally, and it is far more profitable, if at any time we are inclined toward depression and things seem to be going against us, to meditate upon the cheering instead of upon the warning application of a noble text.

When we learn much more than the wisest among us have yet learned of the Law of Attraction we shall have at our disposal an educational, a reformatory and a therapeutic system far more accurate and immeasurably further reaching than aught we have yet established. It is entirely along the line of this especial branch of applicable knowledge that the improvement of all conditions must proceed.

We can never help people who are in any sort of suffering to surmount their miseries by calling attention to the fact that they are looking miserable or by suggesting to them that their lives are very irksome and that they are being very cruelly dealt with.

Tired shop assistants are naturally grateful to kind

and thoughtful customers who give them no unnecessary trouble and who are so pleasant to wait upon that they instinctively delight in pleasing them, but it is worse than thoughtless to call attention to the disagreeable and toilsome features of a business day, which is often done by well-intentioned people utterly unmindful of the far-reaching influence of suggestion.

Tho' the outwardly spoken word is often powerful, a silent utterance is often most effectual of all and we certainly know something of the effect upon ourselves of continuous secreted expectation.

It is never wise to endeavor to see just how events will come to pass, it is far better to leave ways and means undecided and simply concentrate upon main issues. Things unexpected often happen because we attract very much by our general interior condition of which we are largely unaware. Even when it is obvious that something we have said or done palpably has brought a definite result we should bear in mind that our words and actions have been modeled according to our thinking even tho' we gave no heed to this consideration.

Sometimes a result seems marvellously sudden when it is no more sudden in reality than the birth of a child or the bursting of a flower. Not having acquainted ourselves with Nature's hidden processes we marvel at obvious effects, but as we grow better acquainted with the law of alchemy we shall not wonder so much when we behold the most vivid transformations.

The Law of Cause and Effect works unceasingly and unvaryingly, but the provisions of the law are such that we can learn to sow such good new seed in old ground which had formerly yielded us nothing but weeds which were alike unwholesome and unsavory that in those very places we may reap ere long with joy abundant harvests of the good seed which has sprouted.

Opportunity is knocking at every door no matter how adverse outward conditions may appear until we have learned to rightfully interpret them.

The Law of Attraction is compelled to work for us exactly as Nature is bound to bring forth according to the kind of seed buried in her matrix.

If we have been attracting the very reverse of what we are desiring let us turn our backs upon the past and face the future resolutely, determined henceforth to dwell mentally only upon those useful and pleasant consequences which can only flow from what Orientals sagely call Right Meditation.

In our next essay which will treat of Words of Power and how Spoken Words bring events to pass, we shall enter into fuller detail regarding the working of the theory outlined in the essay just completed.

This Essay was preceded by CONCENTRATION OF THOUGHT - A Key to Victory, in the first number of the BULLETIN, and will be followed in the next number, by one entitled:

Words of Power

How spoken words bring events to pass.

OUTWARD BOUND.

On life's vast sea I sail, an errant bark,
Nor wind nor tide stays long my steady flight;
No buoys or channel lights my lone way mark,
With orders sealed I voyage day and night.

My harbor lies afar I know not where—
But captained by my soul, straight on I go
Tho' currents strange and storms, as forth I fare,
Buffet me sore, some port is sure, I know.

What way I may, I steer by one bright star
That beacons thro' the night; and all the day
Watch the white sails on the horizon far,
Or nearer, speak the few that cross my way.

A sail, adrift, I know that hour shall come
When on that longed for harbor dawns the sun,
Where my worn sails I'll furl, and safely home
Drop anchor, wait the Master's word "WELL DONE!"

—Marie Everett Pontin.



Rosicrucian Christianity

Series Number Two

Where are the dead?

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A little thought will soon make it apparent to any investigator that we live in a world of *effects* which is the result of *invisible causes*. MATTER and form we see, but the FORCE which moulds the matter into form and quickens it is invisible to us. Life cannot be cognized directly by the senses; it is invisible and self-existent independent of the varied forms we see as its manifestations.

Electricity, magnetism and steam are names given to forces never seen with physical eyes, though, by conforming to certain laws discovered by experiment, we have made them our most valuable servants. We see their manifestations in moving street cars, in railways and steamships; they light our path at night and carry our messages around the globe with a speed that annihilates space, bringing the antipodes to our very doors in seconds of time. They are at our beck and call at any and all hours, tireless and faithful in the performance of innumerable tasks, yet, as said, we have never seen these, our most faithful and valuable servants. These nature forces are neither blind nor unintelligent as we mistakenly think; there are many classes of them and they work along different avenues of life. Perhaps an illustration will make clear their status in relation to us. Let us suppose a carpenter is making a fence and a dog is standing by watching him. The dog sees both the carpenter and his work, though it does not fully comprehend what he is doing. If the carpenter were invisible to the dog it would see the fence being slowly built, it would

see every nail driven, it would perceive the manifestation but not the cause, and it would then be in the same relation to the carpenter as we are to the nature-forces which manifest about us as gravity, electricity and magnetism.

During the past few centuries, but particularly in the last sixty years, science has made giant strides in the investigation of the world in which we live, and the result has been to reveal in all directions a hitherto invisible world. With telescopes of increasing power the astronomers have been reaching out into space, discovering more and more worlds; with admirable ingenuity they have attached the camera to the telescope, and have thus been able to photograph suns at such enormous distances from us that their rays make no impression on our eyes, and can only be caught by hours of exposure of a sensitized photographic plate.

In the direction of the minutely small, the increasing perfection of the microscope has achieved similar results; a world that was hitherto invisible to us has been discovered, containing an exceeding activity of LIFE, and marked by a diversity of form scarcely less complex than the world we behold through our unaided senses.

The effort of making such investigations through the eyepiece of a microscope is a severe one, causing intense strain on the eyes; but here also the camera lends its aid to man. With proper mechanical attachments and lightning speed it can make permanent records of microscopic phenomena at the rate of perhaps seventy negatives per second. These may then be magnified and projected upon a screen as moving pictures; they may be seen by hundreds of people at the same time in comfort and ease.

We may see how the sap slowly circulates through the veins of a leaf, or watch the way the blood races like a millstream through the semi-transparent veins of a frog's leg. Maggots

in cheese appear as large as gray crabs wandering hither and thither in search of prey. A drop of water contains many dark colored balls which grow and burst, throwing out numerous tiny globes which in their turn expand and fling out offspring. Dr. Bastian of London has even seen how a little black spot on the spine of a cyclop (of which there are many in a drop of water) developed into a parasite which fed on the cyclop.

By means of the X-ray science has been able to invade the innermost recesses of the dense body of the living human, photographing the skeleton and any foreign substance which may have become located there by accident.

Thus in many directions a hitherto invisible world has presented itself to the gaze of the persistent investigators. Who shall say the end has been reached; that there are no other worlds in space beyond those now photographed by astronomers; no life dwelling in forms more minute than those discovered by the best microscopes of today? Tomorrow an instrument may be designed that will reach beyond all previous devices and show much of what is hidden today. The infinitude of space of the great and of the small seems to be beyond question and independent of our cognition.

In looking over the marvelous achievements of physical science, there is one characteristic particularly worth while to note; namely, that each new discovery has been made through the invention of new or the improvement of previously existing devices *to aid the senses*; and for that reason the investigations of science have been limited to the world of sense—the dense physical world. Scientists have dealt with the chemical elements: solids, liquids and gases; but beyond that they have no instruments capable of reaching, although forced to postulate a still finer matter they call “ether,” because without this finer medium they find it impossible to account for light,

electricity, etc. Thus we see that physical science inductively recognizes the existence of an invisible world as a necessity in the economy of nature.

Both physical and occult science are therefore agreed on that point and both reach into the invisible world for solutions to problems. They differ as to the method of investigation and the credence to be given evidence thus obtained. Material science seeks *only* for explanation to problems insoluble on a purely physical basis, such as the passage of light waves through a vacuum or the resemblance of the flowers of the present season to those of past summers. In such cases science readily postulates an invisible, intangible something like ether or heredity and pride itself on its acumen and the ingenuity of its explanations.

Occult science asserts that *there is an invisible cause at the root of every visible phenomena*, which when known will afford a more thorough knowledge of the facts of life than a mechanical concept, and that the most comprehensive idea of life is obtained by the study of *both* the phenomena of the visible and the noumena or underlying causes of the invisible world. It therefore investigates the invisible worlds and offers a more thorough and reasonable solution to the problems of life than mere facts of science derived only through observation of the physical phenomena.

Material science postulates ether and heredity as solutions to the above problems, though unable to offer actual proof of the truth of its hypotheses except their seeming reasonableness. Yet when occult science employs similar methods and declares the existence of the soul, its immortality, its pre-existence to birth, and persistence after death, its independence of the body, etc., physical science sneers and inconsistently speaks of superstition and ignorance. It demands proof, though the evidence offered is at least as good as the scientific evidence of

the existence of ether, heredity and numerous other ideas advanced by science, implicitly believed in by the multitude who admiringly bows its head in the dust before any dictum supported by the magic word of Science.

No one can demonstrate the truth of a proposition in geometry to a person unacquainted with the principles of mathematics. For similar reasons the facts of the inner worlds cannot be proven to the material scientist. If the person devoid of mathematical knowledge studies that science he will be easily satisfied as to the solution of the problem. When the physical scientist has fitted himself for the apprehension of super-physical facts he will have the proof and be compelled to uphold the very theories he now combats as superstition.

Occult science commences its investigations at the point where material science leaves off, at the door to the super-physical realms, mistakenly called supernatural. There is nothing "*supernatural*" or "*unnatural*"; nothing whatever can be outside nature, although it may easily be super-physical, for the physical world is the smallest part of the earth. Unlike the material scientist, however, the occult scientist does not pursue his investigations by means of mechanical instruments, but by *improving himself*; by cultivating faculties of perception latent in every human being and capable of being awakened by proper training. The words of Christ, "Seek and ye shall find," were particularly applied to spiritual qualities, and directed to "whomsoever will"; all depends upon oneself; there is none to hinder and many to help the earnest seeker after knowledge. The discussion of the means and ways are, however, outside the present topic and must be left for elucidation in future essays. (Nos. 3 and 11.)

"But," some one will say, "what is the use of troubling about an invisible world? We are placed here in this workaday material world; what have we to do with an invisible world?"

And even though it may be true that we go there after death, why not take one world at a time? 'Sufficient unto the day is the trouble thereof; why borrow more?'

Surely such a view is a most short-sighted one. In the first place, a knowledge of the after death state would take away the fear of death which haunts so many people even while they are in the most vigorous health. In the most careless life there are times when the thought of the leap in the dark which must some time be taken dulls the sense of joy in life; and any explanation offering definite, reliable knowledge upon this important subject surely ought to be eagerly welcomed. Besides, as we look about us in the world, we see there is one law that must be apparent even to the most callous: the law of causation. Each day our work and condition depend upon what we did or did not do the day before; it is absolutely impossible for us to tear ourselves away from our past; to "start afresh." We cannot perform an act that is not connected in some way with our previous acts; limited and hedged about by former conditions; and it must surely appear as reasonable to suppose that, whatever may be the mode of expression of life in the invisible world, it will be in some way determined by our present mode of life. It would be logical, also, to declare that if reliable information about this invisible world were available it would be wise to prepare oneself with it for the same reason that when we wish to travel in a foreign country we acquaint ourselves with its geography, laws, customs, language or other necessary information. We do this because we know that the more thoroughly we are primed with this knowledge the more we shall profit by our travel and the less will be the annoyances due to changed conditions. The same must logically hold as regards the post-mortem state.

Again some objector will say: "Ah, but that is just the rub! Whatever the condition after death may be no one

knows for certain. Those who profess to know all differ from each other in their stories, many of which are unreasonable, impossible——”

In the first place, no man has a moral right to assert that *no one* knows, except he himself is omniscient and knows the extent of the knowledge of *all* who live; and it is the height of arrogance to attempt to judge the mental capacity of all others by the exceedingly narrow ideas which wiseacres who make such statements generally have. The wise men will always have an ear open for new evidence, he will be willing and eager to investigate; and even though there were but one man who professed knowledge of the invisible worlds, that would not necessarily prove him mistaken. Did not Galileo stand alone in asserting his theory concerning the movement of the heavenly bodies, to which the whole western world has since become converted?

As to the difference of the stories told by those who profess to know about the invisible worlds, this is not only to be expected but is a valuable feature, as an illustration from daily life will show.

Supposing San Francisco had been entirely rebuilt on an imposing scale with all the latest and most modern improvements, and had decided to celebrate the occasion by a grand festival. Many thousands would flock to the Golden Gate to rejoice in the new Phoenix which had arisen from the ashes of that beautiful city, so suddenly swept from the face of the earth in a fiery death. Among others would probably come a considerable number of newspaper men, reporters from different parts of the country, for the purpose of sending reports to their respective publications. It is a foregone conclusion that although reporters are trained observers, no two reports would be alike. Some might have certain points in general. Some would be unlike the others in every respect, for the simple

reason that every reporter saw the city from his own particular viewpoint and noted only what appealed to him. Thus, instead of the diversity of reports being an argument against their accuracy, it will readily be seen that they would all be valuable as different phases of the one whole; and it is safe to say that a man who read all the different reports would have a vastly more comprehensive idea of San Francisco than if he had read only one report subscribed to by all the reporters.

The same principle holds good concerning the different stories describing the invisible worlds; they are not necessarily untrue because varying, but form collectively a more complete narrative.

As to the "impossible" stories, let us suppose that one of our San Francisco reporters instead of observing had spent the time enjoying himself, and sent in an imaginary report; surely that would not invalidate the honest reports. Or let us suppose that one was wearing a pair of yellow spectacles put on him without his knowledge and he sent a report that the houses and streets were of gold; that would only show *his* ignorance in not knowing that the glasses were that color and not the city; and his report should not reflect on the sanity and veracity of the others. Lastly, let us remember that even though some things are at present beyond *our* reasoning power that does not prove that they are unreasonable. The fact that a baby cannot understand square root constitutes no valid argument against mathematics. In short, no reasonable argument can be made by the materialist to prove that there is no invisible world any more than the man born blind can successfully debate against the existence of light and color in the world about him. If his sight is obtained he will see them. So no argument from those blind to the invisible world can convince the seer of the non-existence of what he sees, and if the proper sense is awakened in such people they too will per-

ceive a world to which they have previously been insensible, though it was all about them, as light and color pervade the sense-world, whether perceived or not.

Passing onward from this negative testimony to the existence of the super-physical realms, to more positive evidence, an every-day illustration will show how matter is constantly changing from denser to finer states in nature. If we take a block of ice we have a "solid"; by applying heat to it we raise the vibrations of the atoms which compose it, and it becomes a "liquid"—"water." If we apply more heat we raise the vibrations of the atoms in the water to such a rate that it becomes invisible to the eye; then we have a "gas" which we call "steam." The same matter which was visible in the ice and in the water has passed from our sight but not out of existence; for by the application of cold it will be condensed into water and then may again be frozen into ice.

Though matter may pass beyond the range of our perception it still persists. So does consciousness continue though it may be unable to give to me the slightest sign of its existence. That has been proven in cases where a person has seemingly died, where not the faintest flutter of the heart or the slightest respiratory movement could be perceived, and perhaps at the last moment before interment, the supposedly dead would come to life, repeat every word and describe every action of those who had been around him while entranced.

Therefore, when matter is indestructible, is known to exist in states invisible and intangible, and when consciousness is as alert, or even keener when the dense body is entranced than in ordinary waking life, is it not reasonable to suppose that this consciousness may mould the matter invisible to us and function in it when incarnate (as it shapes during earth-life the matter of this world), thus bringing into existence another world of form and consciousness as real to the incarnate spirit as this world is to the eyes dwelling in fleshly bodies?

Even during life in the dense body we know and deal with the invisible world at every moment of our existence, and the life which we live there is the most important part of our being—the basis of our life in the dense world.

We all have an inner life where we live amidst our thoughts and feelings in scenes and under conditions unknown to our outside environment. There the mind shapes our ideas into thought pictures which we afterwards externalize. All, everything we see about us and contact with our senses and call real, is but the evanescent shadow of the intangible, invisible world. The visible world has consolidated from the invisible realms in essentially the same manner that the hard and flinty house of the snail has crystallized from the juices of its soft body. Moreover, as the house of the snail is inert and would remain motionless did not the snail move it about, so the bodies of plant, animal and man are but inert emanations from the spirit which dwells in the invisible world, and except this indwelling life galvanizes the form into action it is incapable of movement. These bodies are preserved only so long as they serve the purpose of the spirit; when that leaves there is nothing to hold the form together, so it decays.

Furthermore, all that we see about us, as houses, street cars, steamboats, telephones, in short, all objects that have been fashioned by the hand of man are crystallized "*IMAGINATIONS*" which had their origin in the invisible world. If Graham Bell had not been able to imagine the telephone it would never have come into existence. It was Fulton's "inner life" that first witnessed the birth of the steamboat, long before it became the visible "Clermont."

As to the reality and permanence of the objects in the invisible world, they are far more so than the visible conditions which we mistakenly think of as the acme of "reality." We regard our mental pictures and imaginations as less real than

a mirage and speak of them in a slighting manner as a "mere thought" or "just an idea," when in truth they are the underlying realities of all that we see in the world about us. An invisible world this is not the only means of proof. There is world, testimony from men and women of unquestioned integ-

When an architect wishes to build a house he does not order lumber and other material sent to the building site, hire workmen and tell them to go ahead and build. He formulates an idea; thinks it out; first building the house "in his mind" with as much detail as possible, and from this mental model the house might be built if it could be seen by the workmen, but it is yet in the invisible world; and although the architect perceives it plainly, "the veil of flesh" prevents others seeing it. and make a visible plan which the workmen may follow. This is the first consolidation of the thought picture of the architect and when the house is built we see in wood and stone what was first an idea in the architect's mind and invisible to us.

As to the relative stability of the idea and building; it is plain that the house may be destroyed by dynamite or some other powerful element of destruction, but the "idea" in the architect's mind even he cannot destroy; and from that "idea" a similar house may be built at any time while the architect lives. Even after his death the idea may be found in the memory of nature (of which more will be explained in the next essay), by anyone qualified for the research; for no matter how long ago the impression was formed it is never lost or destroyed.

While we may thus inductively "infer" the existence of an tration will further emphasize the point:
an abundance of direct testimony to show that there is such a
Thus it becomes necessary to bring it within the sense world
rity whose truth and accuracy are never questioned regarding
other matters, who state that this invisible world is inhabited

we know individually or collectively, and then start to investigate.

That is indeed what the most advanced people are doing in our day and age, realizing that it is just as foolish to be too skeptical to investigate as to be over-credulous and take for gospel truth everything we hear. Only by properly informing ourselves is it possible for us to arrive at a conclusion worthy of our manhood or womanhood, no matter whether we decide one way or the other.

Recognizing this principle, and the signal importance of the subject, the Society for Psychical Research was formed more than a quarter of a century ago and numbers among its members some of the brightest minds of our time. They have spared no pains to sift truth from error in the many thousands of cases brought to their attention, and as a result we find that one of the most prominent scientists of our time, Sir Oliver Lodge, as president of the society, gave to the world several years ago the statement that "the existence of an invisible world, inhabited by the so-called dead, and their power to communicate with this world, had been established beyond peradventure in such an abundance of cases as to leave no room for doubt."

Coming as that statement does, from one of the greatest of modern scientists, and who has brought to his psychic studies a mind sharpened by science, who was well protected against being duped in any way, such testimony should command the highest respect among all who are seeking for truth.

Having thus submitted inductive, deductive and direct evidence, we may add that the existence of another world, intangible to the five senses but readily investigated by means of a "sixth sense," is a fact in nature, whether we recognize it or not, as light and color exist around "blind" and "seeing" alike. It is the blind man's loss that he cannot see the light and color

all about him. It is ours if we are "blind" to the super-physical realms; but to all who will take the trouble to awaken their latent faculties, the opening of the proper sense is but a matter of time. When that time comes we shall see that the so-called "dead" are all about us, and that in fact "there is no death," as John McCreery says in the following beautiful poem:

There is no death. The stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine forever more.

There is no death. The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death. The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The warm, sweet breath of May.

There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking heart,
With sable garb and silent tread
We bear their senseless dust to rest
And say that they are dead—

They are not dead. They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put a shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."

Though unseen to the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

Sometimes upon our fevered brow
We feel their touch, a breath of balm;
Our spirit sees them, and our hearts
Grow comforted and calm.

Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life—there are no dead.

The preceeding Lesson is No. 2 in a series of twenty. No. 3 will appear in the next BULLETIN. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Brotherhood, Headquarters at Seattle, Wash., or the Rosicrucian Brotherhood, 45 John St. New York City.
(See the list of subjects on following pages.)

The Mission of the Rosicrucian Fellowship, was explained in No. 1 of the Bulletin, it is also contained in each Pamphlet.

Telepathy

The Law of Vibration is the universal law. Vibrations do not have to reach the tympanum of the physical ear. Acknowledge such a thing as telepathy—thought-transference. Make yourself a magnet to attract the special quality of thought you most desire. You can be that magnet, wherever you may be; it is a mental condition. Your circumstances do not matter at all, provided the thought formed is always held in the receptive attitude; but if you allow the thought to intrude that something is a hindrance, it will be a hindrance to you. By keeping the mental magnet always firmly fixed, you will draw towards you whatever you desire to attract.

Telepathy—the ability to produce mental action at a distance—may be developed by every one who will patiently seek it.

The best time for sending a mental message is just when you feel all aglow with it. Get into a condition where you are full of a thought, then project it.

The ability to send and receive telepathic communications depends upon the development of the persons—and, like everything else, it takes practice. Much is lost by anxiety and striving for results.

You may not find your wires working perfectly, at first; your cables may even break, until you have had wider experience; but the time is coming when all these difficulties will pass away.

Almost invariably, people put themselves into the most uncomfortable attitudes when endeavoring to give a mental treatment, or to send or receive a mental telegram; instead of being perfectly easy and natural about it, they are usually in an unnatural attitude, and endeavor to force themselves into difficult positions.

The ability to work wonders is not through technical knowledge, but through psychical development which produces a higher rate of vibration.

Those who are not yet developed to the point of being able to project their thought, for them there is not any credible proof of the power of sending thought long distances. Long-distance telepathy is, however, abundantly proved by constant practice on the part of the serene-minded.

Hold yourself firmly where you are; encourage your perception to extend itself. Many people develop hysteria by trying to get out in the astral body, and do things they are not yet prepared for.

ANNOUNCEMENT

Mr. W. J. Colville, world-wide lecturer and writer on occultism, will give a series of lectures this season on Monday, Wednesday and Friday afternoons of each week, at 3.00 o'clock beginning October 31st, at the Library and Reading Rooms of The Mystic Light Library Association, 49 John Street, New York City; and at 8.15 o'clock of each of these days, at the Centre of Western Occultism, 147 Macon Street, Brooklyn.

Mr. Colville returns from a three months lecture tour in the West to take up his duties as editor-in-chief of The Mystic Light Library Bulletin and the new Magazine, which will be issued by the Mystic Light Library Association in December.

Reviews

New Books.

ON OUR LIBRARY TABLE.

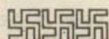
WITH THE ADEPTS BY FRANZ HARTMANN, M. D.,
LONDON. WILLIAM RIDER & SON, PRICE \$1.15.

To the reader and student of occultism, Franz Hartmann, M. D., is well known, particularly by his masterly book on "Paracelsus"; and in "With the Adepts", he shows in vivid and comprehensive paraphrase the influence of Paracelsism teachings and theories.

This book is a tale of a psychic, or rather astral, excursion into the higher planes of spiritual life. On a mountain climbing excursion among the Tyrolian Alps the narrator scales a heretofore inaccessible peak; and falling asleep, is conducted in the astral body to the home or college of the Adepts; where our Theodorus explains the all pervading power of Will and its manifestations in Nature, and illustrates the real truth and process of alchemy as understood by the Rosicrucians. But during the temporary absence of the Adept the visitor's desire to penetrate further into the secrets of alchemy and sorcery, and to view at close range the elemental spirits of nature, leads him, with the assistance of one representing himself to be the *CHELA* of Theodorus, to experiment in incantation. The result is a sudden return to the physical body and a rude awakening; while a further message from the Adept which is found on the investigator's return to his hotel, leaves him in doubt, whether his recent experience has been subjective or objective, a dream or a reality.

To the reader who has little time for study of the more abstruse and recondite books upon Theosophy and Rosicrucianism, it offers an excellent and absorbing story, calculated to awaken a deeper interest in the workings of Universal Law, and to induce more extended research.

Marie Everett Pontin.

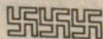


THE INNER LIFE. BY C. W. LEADBETTER

All students of Theosophy and occultism will eagerly welcome the publication of Mr. C. W. Leadbeater's latest book "THE INNER LIFE." This remarkable volume, with its striking contents, will prove to be an epoch-making book, for it deals with these occult truths from the stand point of one who states that which he knows, giving tremendous facts of Man and Cosmos with the direct force of a master pen.

The book is divided into five sections, the first of which deals with The Great Ones and the Mystic Path to be trodden by all who seek Their Companionship. The topics of interest in daily church life, such as Sin, Prayer, the Devil, are explained in the second section. The third section is devoted to the Theosophical Attitude, embracing as it does, the pivotal idea of Brotherhood.

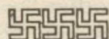
In the last two divisions of this book, Mr. Leadbeater presents to the reading public much of value to practical thinking men who are striving to solve the problem of Consciousness; the Ego and his Vehicle; Lost Souls; The Serpent Fire; Obsession and Insanity. The Rajput Press of Chicago promises to issue this book at a very early date.—*Annie Peake.*



WITHIN THE HOLY OF HOLIES. By Rellimeo. \$1.00.

THIS is an elegant and well-written book by one already known to the New Thought world. In the

present instance he prefers the use of a somewhat transparent pseudonym. It is felt that so many of the methods of mental and spiritual exercise now before the world are so palpably but a thin veil for the presentation of the oriental *Yoga* philosophy, that the time is ripe for an attempt to demonstrate the claims of Christian teaching along the same lines. The writings of Marcus Aurelius, of Thomas à Kempis, and Ste. Thérèse might have sufficed had not the author felt that the existence of so much orientalism was both repellent to the Christian sense and a reason for a restatement of the Christian method. It is a system written by a Bible student and addressed particularly to Christians. It is believed that the teachings of the Master and the older Jewish prophets are in complete harmony with the Higher Thought of to-day, and they bring into prominence the deepest esoteric truths and afford all the light necessary to attainment by those who are striving towards the Higher Life. The work is suggestive and stimulating and will be found to answer its purpose. It is enhanced by the inclusion of several musical numbers. —*Scrutator, in Occult Review.*



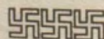
MYSTICISM. By Mary Pope. London: The Theosophical Publishing Society. \$1.75.

THIS clever representation of the principles of true Mysticism is one of the clearest expositions I have ever read. In face of the strange distortions to which the system has been subjected not only by its critics but by its advocates, this treatise shows extraordinary clearness of vision and logical cogency. It is pointed out that the unrest everywhere apparent in the Church of Christ may find its culmination in a revival of the mystic side of life and religion. Dr. Inge says in regard to the British race that there is none richer in its idealism and deep sense of the mystery of life, and the authoress of the present work

shows that our literature is replete with the teachings of devotional and nature mystics. It is pointed out that "the most damaging error, made by the careless seeker, is the neglect to distinguish between psychic or spiritualistic phenomena and the phenomena which accompany mystic transcendence." A useful note of warning is also sounded in the following statement:—

"We cannot flatter ourselves that the twentieth century has outgrown the phenomenal fantasies of the Middle Ages. A slight acquaintance with the books which rapidly succeed one another, and which come chiefly from America, should convince every sane person of the imperative need of Dr. Inge's warning. The specious rubbish found in many of these cheap publications has a queer attraction for the partially educated, psychologically unbalanced person, an attraction which a little, a very little, sound physiological knowledge would do much to overcome. Borrowing practices and symbols from the East and mixing them up with much that is good and useful, these writers strive to inoculate the West with methods that are wholly unsuitable and dangerous for Western minds and bodies."

A capable monograph on "The Quest of the Holy Grail" very suitably concludes this admirable little work, which no doubt will find a wide appreciation.
—*Scrutator, Occult Review.*

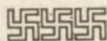


THE EVOLUTION OF WORLDS. By Percival Lowell, A.B., LL.D. London and New York: The Macmillan Co. \$2.50.

ASTRONOMY will ever be a wonderful science, wonderful even to the most confident Columbus that ever adventured the ocean of space in quest of new worlds. How wonderful a science it is can be more easily conveyed by a study of Professor Lowell's magnificent work than by any means known to the art of the

journalist. It may truly be said in a case like this that to partially represent the subject is to misrepresent the whole work. It must suffice to say, therefore, that the title of the book is thoroughly carried out, though possibly not with that encumbrance of mathematical detail which robs so many works of this nature of all charm to the popular mind. Professor Lowell has the supreme faculty of intelligibility and the great art of interesting whom he would instruct.

MYSTICAL TRADITIONS. By Isabel Cooper-Oakley.



Milan: Libreria Editrice del Dr. Sulli-Rao. \$1.25.

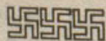
THERE has recently been established an International Committee for Research into Mystical Traditions, and this work by Mrs. Cooper-Oakley constitutes a suitable and effectual foundation to a series of publications intended to appear under the auspices of this Committee. An introductory foreword is written by Annie Besant, President of the Theosophical Society.

The work is divided into two sections, the first treating of "Forms and Presentations," and the second of "Secret Writings," and it will be obvious to the reader that the authoress has given her subject very deep and patient study. Indeed, as Mrs. Besant remarks: "The layman lightly skims over the sentence which has cost the expert many weary hours of toil." And yet this is not the class of work which proves attractive to the superficial reader. It appeals particularly to the student; and students, although laymen, have a tolerably fair estimate of the value of such information as a work of this recondite nature contains. Mrs. Cooper-Oakley has given us a book which is charged with vital interest for all students of mysticism, of comparative religion and origins, and deserves well of a discerning public.—*Scrutator*, in *Occult Review*.

A GREAT THINKER (EMANUEL SWEDENBORG AND HIS WORKS.) By M. W. Haseltine.

THE completion of the Rotch edition of Swedenborg's Theological Works was the occasion of the publication of two articles in the *New York Sun* dealing with the life and teachings of the Swedish philosopher of which this little book is a reprint.

Swedenborg's life may be divided into three periods characterized by somewhat different aims. During his earlier years he devoted himself to physical science, gaining a reputation as a philosopher and scientist throughout Europe. "In 1735," to quote Mr. Haseltine, "we come to a turning-point in his life.... Thenceforward, throughout the middle period of his career, Swedenborg applied himself to the problem of discovering the nature of soul and spirit by means of anatomical studies." In 1744 he was called upon, after a transition stage, to exercise his scientific capabilities on another plane of being. From this time onward he tells us that his spiritual sight was opened to the spiritual universe and that he enjoyed open communication with spirits, angels and devils. Swedenborg disliked to give any outward signs of his seership; the essential rationality of his vast philosophical-theological system be held to be the only satisfactory proof of its validity. "Nevertheless," as Mr. Haseltine points out, "there are many verified records of remarkable revelations made by him to different persons in the course of his life." We can recommend *A Great Thinker* to those who need an introduction to the study of Swedenborg's works.—H. S. Redgrove.



A MESSAGE TO THE WELL. By H. W. Dresser, Ph.D.
\$1.25.

THIS volume contains a number of essays in the form of addresses to those who are well, those who are sick, to an imprisoned soul, to a clergyman, etc. The teachings of the author appear to be based upon

Mental Science and incidentally it is said that Quimby's view has not been sufficiently recognized and has been obscured by confusion with the New Thought. It should be said rather that they have been distorted by amalgamation with Christian Science. Dr. Dresser intends that his book should reach people where they are and help them to know their powers and to gain self-knowledge and self-mastery. In this light it is seen that any of the doctrines now in vogue would serve the author's purpose equally well. "The Victorious Attitude" is by far the best of the essays, and in this the author speaks to the reader direct instead of through the intermediary of a "case" person. The addresses strike one as being too didactic and lacking in the essential of sympathy. His platform is above the level of the man in the street necessarily, but it is fatal to call attention to the fact. There is, however, much sound teaching in the book.

—*Scrutator.*

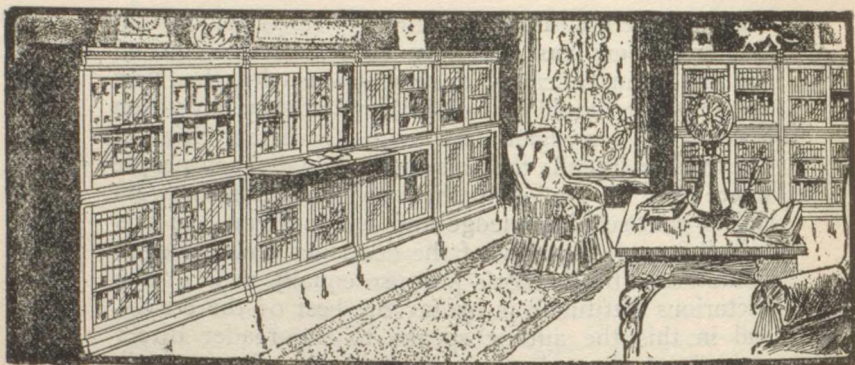
To the Reader

Copies of this Bulletin, in quantities, will be supplied, on especially moderate terms, to spread its useful information.

The publishers invite co-operation in placing the work in as many hands as possible, believing that human happiness depends largely upon a clearer understanding of the laws pertaining to Self and Brotherhood — the principles herein contained.

Correspondence and suggestions to this end are solicited.

Mystic Light Library Association



Free Reading Rooms open week days from 10 A. M. to 5 P. M.

LIBRARY PLAN

The following is a partial list of the books in the Library, (new titles are being added daily) which you are invited to use freely at the Reading Rooms, between the hours of 10 A. M. and 5 P. M.

Any of the works can be taken from the Library (by depositing the value of the book) at a rental expense of 10% for the first 30 days, and 5% for each additional 30 days, or parts thereof. When ordered to be sent by mail, the postage expense will be added to the rental account and deducted from the deposit upon return of the book, or charged against deposit account. Accounts Solicited.

LIST OF BOOKS

24120	Above Life's Turmoil. <i>James Allen</i>	1.00
22116	Advanced Hindu Text Book. <i>Annie Besant</i>	1.25
24123	Affinity and Infinity. <i>Julia Seton Sears</i>25
22026	Ahrinziman, An Occult Story. <i>Anita Silvani</i>	1.00
22006	All These Things Added. <i>Allen</i>	1.00
24231	Altar in the Wilderness. <i>Johnson</i> . Cloth.....	.50
24235	Paper25

22081	Ancient Const. Reprint 1723. Music. <i>Anderson</i>	1.00
22126	Ancient Ideals in Modern Life. <i>Annie Besant</i> ..	.75
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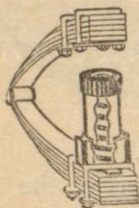
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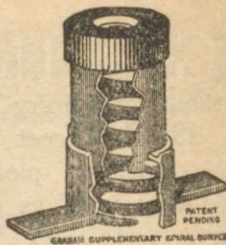


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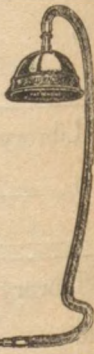
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